# THE OLIY MAJLIS, I.E. PARLIAMENT ACTIVITY, IN THE KINGDOM OF AMIR TEMUR

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### **ABSTRACT**

This scientific article is devoted to the history of Oliy Majlis activity, the Parliament, in the territory of our country from the "Avesto" time to Amir Temur Congress.

**Keywords**: consultation, Congress, code, People's assembly, kingdom, Oliy Majlis, people's representation

## 1. INTRODUCTION

The achievement of independence has made it possible to study and examine many events and happenings on the basis of the justice and truth principles. This includes a new look at our past, our national values based on the history truth, and an objective assessment.

The Soviet dictatorial regime ignored national interests, adapted all historical events to the dictatorial regime ideology, and in this system celebrating process, approached the age-old traditions of national-spirituality from a class point of view and forced their policy of passing them by. They included them in the obstacles, reactionary phenomena and beliefs list in the socialism construction.

In fact, the fair society management, the democratic principles role in governance, from the primacy of science and enlightenment in bringing it to the highest development levels. Finding a solution to the relationship between the state, society and the people on the basis of impartiality, the harmonious solution of their theoretical and practical aspects has always been in the focus attention of oriental scholars. In order to solve this problem, the Academy - the House of Wise Men (Baitul Hikma), which is one of the largest research centers, has been opened and they have made unprecedented discoveries in both the natural sciences and the philosophical, moral, and legal fields. These later served as the science foundation and enlightenment for world civilization.

The Western world has gradually forgotten the historical services of the East in this field, and the owner of all the achievements in world development has begun to force ideas in a way that pertains to the Western world. In fact, it was the result of the Western world's domination of the dictatorial regime over the East, and was the slogan embodiment that history creates and writes violence, as well as its expression in life.

### 2. MATERIALS AND METHODS

As a result, the authors of the Constitution and even the Parliament, and their creators, were absorbed into the peoples' minds in the form of discoveries concerning the Western world in the political, legal and historical sciences systems. However, if historical justice and original sources are mentioned, then the territorial space for these legal emergence, political and social institutions is in the east, and if we add to it more precisely, our Motherland, the capital of Amir Temur's Kingdom, was founded in Samarkand. First of all, we are convinced that the primitive root of the Supreme Council, i.e. the Parliament, were formed in Khorezm, the place where the Avesto was created, in ancient BC. Irrefutable historical sources refer to us as a chain of evidence, speaking on behalf of history. Representatives of the tribes Family association - "nmana", big family team - "napa-ti", race team leader "vis", the elder of the village - "vispati", the head of the tribe "zantupati", governor of the region - "dahiyupati", Rulers of several regions and military chiefs of tribes - "dahiyu sastar" were united in the Union of Tribes. The Supreme Council, which consisted of them, had the right of v'yakha legislative power under the name of varzanapati, the "People's Assembly" or the legislature. The Supreme Authority and the Supreme Judge are assigned by the People's Assembly to the Supreme Priest. This was the absolute proof that the cornerstone of the first Parliament was laid in our Motherland two thousand seven hundred years ago. The implementation of the laws adopted by the

People's Assembly was supervised by the respected cleric Priest. Hence the meaning of the Avesto is the name of "Strict Laws", which was the first beginning of the Constitution in the world.

Religious ideology and secular power are united in the hands of the People's Assembly or the Elders. They solved the social, economic problems of the society. "Dakhiyu sastar", which considered all sociopolitical and legal issues in the People's Assembly, served as the administration of the administrative territory inhabited by several tribes, provinces and large settlements, as well as military command. Any statutes and orders issued by them served as a sacred law for all members of the community.

According to the Avesto law, justice and human happiness prevail in society. A society based on such justice is based on the fact that the laws of the Avesto were enforced in the territories of the tribal alliances, while in all the rest of the world a system of ruthless slavery prevailed. However, at that time the morality and ideology of the Avesto were the basis of the life of the society, and good thoughts, good words and good deeds were the model for life in human relations. Ahuramazda is also a symbol of goodness, justice and truth, he fights relentlessly against Ahriman, who is always a symbol of evil, wickedness. The Avesto doctrine is the backbone of ideology. The noble ideas of political power are also nourished by this doctrine. There is a relentless struggle for justice between good and evil. In the end, the truth triumphs over lies and injustices, and where evil originated, it finds eternal bliss in the space of non-existence. At last wisdom and justice triumph, and in order for the peasantry to prosper in this period, and for the stability of the state system, it is said, "Let good, just rulers rule by the teaching of goodness and devotion, and let them carry out just laws." ("Yasna", 48),

In the Avesto doctrine, injustice warns that falsehoods between people will start to interfere in the relationship, and that the consequences over the truth in life will prevail and lead to the crisis of this society. People should strive to act with good thoughts, good words and good deeds to mobilize all their mental, intellectual and physical strength to strengthen a prosperous, peaceful society, not a crisis. Thus, in the Avesto, life is disrupted, and the decline of society is associated with lies and injustice. Therefore, in order to prevent lies and injustice in society, the family and the life of the state, to prevent it from finding a hole and surviving in life, it is strengthened by the following laws. According to Zoroastrianism, lying is a grave sin and is severely punished: "You will be powerful if you always follow the truth and truthfulness in order to be eloquent and understandable.

### 3. MAIN PART

Do not think of anything but the truth, do not talk about anything but the truth, do not engage in anything but the true deed.

- .. There must be people who guide the world to development and perfection.
- O Ahuramazda, whoever fights injustice and its supporters with good thoughts, good words and good deeds, and guides people to the path of truth and righteousness, will bring you the best gift from his pure love. Truthfulness and honesty are the mirror and law of God. It is better to die telling the truth than to live by lying.

He who cannot overcome his selfishness will not be able to overcome anything".

From the above, it is clear that in the Zoroastrian doctrine, truth is nourished by three spiritual roots, namely, good thought, good word, and good deed. First of all, good thought enjoys the purity of the heart, and then it moves to the realm of contemplation, that is, to the realm of the mind, and from there to the realm of language. The second person or the whole community enters into a relationship with a kind word. If a person's heart is surrounded by evil, both words and thoughts are armed with evil, cruelty, which turns man in the direction of evil and wickedness. That is, first of all, in every case, the intention and opinion must be objective. From it arises an effort directed to goodness and virtue. Evil that intends evil. Goodness will be the companion of goodness to the one who intends goodness.

According to Zoroastrianism, a person who follows the three virtues of goodness should believe in the ultimate defeat of Ahriman, the leader of the army of lies and injustice, ignorance and injustice, and say: "I praise a good idea, a good word, a good deed" ("Yasna", 14).

In fact, "good thought" refers to the attitude of one who is close to the spirit of the divine law, and to others, by displaying human qualities, helping the needy, orphans and being ready to fight against any form

of evil, striving for the happiness of the people, harmony, friendship, purity of intentions and thoughts in the spirit of constant striving for people to live in harmony in society.

It is humane to be jealous in the hearts of people, not to look down on the good deeds of others, and to support good deeds as much as possible. A well-meaning person does not give in to ignorance, he stays away from feelings of anger. Because an ignorant person with black intentions forgets justice and is prone to wrongdoing, he does it. It harms both himself and society.

One of the most important socio-political and legal ideas mentioned in the Avesto is the struggle for justice against evil. The patron of justice, Xvarna, is described as follows: "O Hvarna, flawless as heaven. You are the product of equality, state and security in the world, because of you, justice has been resurrected, prosperity has increased and has been established. Whoever remembers evil will never find good and will never reach perfection. As long as you exist, the evildoers (proponents of evil and wickedness) will not survive." ("Yasna", 19).

The main idea of the Avesto doctrine is that Ahuramazda is the symbol of justice and goodness, the founder of peace and justice, and Ahriman is the symbol of ignorance, and all evil, and the struggle between them will continue until the end. This struggle ends with the victory of Ahuramazda, the symbol of truth and justice.

In Ahuramazda, the patron of justice and truth, he fights ruthlessly with those who aided the evil forces, and is very cruel to those who engage in treachery, corruption, aggression, and deceit that hinder the prosperity of the lands. "Whoever, says Ahuramazda, is not faithful to us, and who obstructs our good deeds, will be punished the worst." ("Yasna", 46).

It is said that if people strictly follow the just laws created by Ahuramazda, truth (justice) and goodness will continue to triumph over evil, which requires strict observance of the sacred laws in order to purify, preserve faith and belief in everyone while trying to repel evil:

Biz Mitraga topinamiz,

U so'zida sobitlarni,

Lafzi xalol kimsalarni

Falokatdan saqlagaydir.

Gar kimda - kim yolg'onchidir,

Subutsizdir, Tangri Mitra

Shafqat qilmas undaylarga.

So, the sun god Mitra to keep the country safe, he warns those who afflict the hearts of the people with evil, theft, and jealousy against various calamities and the wrath of the Almighty by patronizing the laws of Ahuramazda, the faithful, the just, the virtuous, the virtuous, and the truthful: "I like good thoughts, good words, and good deeds. I glorify the order of justice and truth based on the laws of Mazda Yasna. My name is truth. My name is the Keeper, the One who rebukes the wicked, the One who overthrows. Another name for me is kindness..." (Ard-Yasht", Chapter17).

High moral ideas are embodied in the teachings of the Avesto. In particular, the most positive qualities necessary for human relations are glorified, and negative efforts are strongly condemned and rejected. It is emphasized that honest and impartial people never back down in their dealings and relationships, keep their word, stay true to their obligations and oaths, stick to their obligations and contracts in trade, do not betray the deposit, and return the loan to the owner within the specified time and they must adhere to faith and piety.

In order to avoid doubts among our readers as to the connection or commonality between the teachings of the Avesto and Amir Temur's Codes, we consider it appropriate to recall the following thoughts of Sahibkiran: "I inquired of the laws and conduct of the Sultans from Adam to Hatam, and from Hatam to the present day, so that I would not incur the wrath of God and ruin my work and disturb my condition. I memorized the instructions, attitudes, actions, and words of each of them, and I followed their good morals and good qualities".

<sup>&</sup>lt;sup>1</sup> Timur's codes. Shodlik Publishing House. p 72 Tashkent, 2018.

Therefore, in the history of mankind, the idea that calls for a consistent struggle for the triumph of justice and truth, the observance of which is as important as water and air for the life of people, society and the state, is the main theme of Avesto. As a basis for the religions created or emerging after the main content of his doctrine of goodness in this regard, especially the principles of justice and truth were further perfected in Islam, and in Islamic morality these concepts rose to a higher level with the integrity of faith. Sahibkiran Amir Temur in his activity served all the goodness, justice and truth created in the history of mankind, increasing the power of the Motherland. He wisely used the wisdom that would lead his people to prosperity, and made effective use of the experiences that led to the development of world politics, economics, and the culture of science. He has found the key to the mysteries of the past achievements, learned from them and enriched them with the necessary needs of its time and with his potential and talent he was able to achieve world-class discoveries by combining the knowledge, skills, and experience he gained from the past.

According to the Avesto, the first parliament, the People's Assembly, was formed seven centuries almost three thousand years ago, Amir Temur raised it to a more advanced level and established a bicameral Parliament, the Oliy MajlisV-VI centuries before the Western world. It's true that the Parliament began its work in England in 1265, as evidenced by the history of the world. It draws readers 'attention to how this Parliament is created, and then to Amir Temur's Oliy Majlis - the Upper Supreme Council and the lower Supreme Council or Oliy Majlis (which in modern scientific terms means a bicameral Parliament). (Author's note).

We make a comparative analysis of the structure, activities and differences between the British Parliament, in which it is clear that the Oliy Majlis of Sahibkiran Amir Temur is radically superior to the Western Parliament.

The history of the British Parliament in world history is as follows:

"...In the second period of the feudal struggle against the king, in 1265, a large-scale Parliament was convened for the first time. In fact, the parliament (from the French word "parle") was called the Council of Feudal lords at the end of the XI century during the William conquest. If we remember that the Supreme Council of the People's Assembly appeared on the territory of our country one thousand seven hundred years before the British Parliament, that is, before the XVII century, it becomes clear that the country where the Parliament began its work in the world is our Motherland.

"The congress (parliament) of Amir Temur's time dominated the legal status of the parliaments that existed in Western countries at that time and their role in statehood. For example, in England, as in the House of Lords, and in the House of Commons, there was no difference in the votes of the deputies, and the voice of each nobleman was equal"<sup>2</sup>.

Following this commentary, the sources below show the formation and activities of the British Parliament.

From the fourteenth century onwards, the English Parliament was divided into two chambers: the upper house, the lords, and the lower house. In the House of Lords, bishops, large landowners, and those specially invited by the king were eligible to attend. The General Chamber was attended by two knights called from each graph and two representatives from major cities. The lower house was initially involved only in resolving financial issues. Parliament did not participate in legislation. It was only after the VII century (after the English bourgeois revolution) that Parliament was given the right to participate in legislation. It should be noted, however, that Parliament could be convened at the King's request, or not at all. There were times when the existence of Parliament was forgotten, when it was referred to by the name of Parliament, which had gone down in British history.

Now we will try to reveal in comparative analysis the superiority of the Parliament (Oliy Majlis) established by Sahibkiran Amir Temur over the parliaments of the western world in all respects, i.e. high democratic principles and political significance, perfection in terms of popularism in general, especially in state activity. In this, the factor of historical truth and justice serves as a balance for us. If the interests of

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<sup>&</sup>lt;sup>2</sup> Uljaeva Shokhistakhon. Amir Temur state administration. p 90 Tashkent "Akadem Nashr". 2017.

the Royal Government prevail in the activities of Western parliamentarism, The activity of the Oliy Majlis (Parliament) in the Kingdom of Amir Temur ensured the internal and external security of the Kingdom, thereby ensuring the welfare of the people, the country, making the country the most powerful region in the world and its first place in the world.

As we have noted, we draw the attention of our readers to the fact that the political basis of Amir Temur's Oliy Majlis (Parliament) is rooted in the absolute nationalism, in which the interests of the Motherland and the People have always been paramount. If we consider that the members of the British Parliament are narrow and consist only of representatives belonging to the King himself, and the issues of the state and society, especially the fate of the people, are far behind Amir Temur's Parliament. Such a state of affairs in the English Parliament can be clearly inferred from the participation of representatives of the strata involved in it. If the vast majority of the delegates present were from the royal court, the high representatives of Christianity, who were content with two knights, Amir Temur's (Parliament) Oliy Majlis was attended by all social groups, strata of society, political, economic, military, cultural, enlightenment, religious scholars, as well as prominent representatives of the twelve strata of the people. It is also mentioned in the book "Codes".

The fact that the Congress of Amir Temur (Parliament) was based on the idea of democracy and democratic principles, as well as the expression of the will of the people of this statehood, is evident in comparison with the General States in France, another Western country.

The naming of the general states and the importance of the issues considered in them and its consequences far behind the implementation of the "Codes", the power of its decisions was not felt at all in the life of the country. The name of the General States summoned before the King was great, but it had no prestige in France. Representatives argued a lot, and as a result, neither economic nor political changes, nor the development of any sphere of society, its role was overlooked. His pulpit did not go beyond the quarrels and disputes between the delegates.

Therefore, in many cases, the King General preferred not to be summoned rather than to call the states. Amir Temur's Oliy Majlis (Parliament) In the case of the Kingdom, his authority was in such a position that the power and implementation of the decisions made was so incomparable that the country rose to a new level of complete renewal, growth and development<sup>3</sup>.

As a result, the crisis of economic life, which the Mongols turned from a century and a half of destruction into a place of owls, is receding day by day, month by month, and the Motherland is living in the midst of amazing changes, prosperity, peace and tranquility. The minds of the world, whether tourists or ambassadors, are astonished, some with envy, others with astonishment at the truth, praising that these things are the product of Amir Temur's policy, the genius of thinking. Even those who did not write a single page in their lives to inform the world about these achievements would fill the diaries and memoirs of the Sahibkiran Kingdom and its capital with world events that the world had never seen or known about. These diaries would cover topics ranging from the greatness of Amir Temur and his place in world history to the majesty of Samarkand, which has become the jewel of the world, to the heavenly prosperity of life in the country. They were translated into various languages of the world and served as a source for the study of historians. The works and diaries of Ibn Arabshah and the King of Castile de Clavio are true proof of this.

With this in mind, the "Constitution" of our great ancestor Sahibkiran Amir Temur and the activities of the Parliament, which he founded, on the one hand, the first Constitution of the world and its (Parliamentary) Oliy Majlis contributed to the political development of the world, on the other hand, it was a historic world service that raised our Uzbek statehood to the world level. Amir Temur constantly enriched and perfected it through his intellectual insight and experience during the period and distance before the establishment of his Supreme Council. As a result, the worldview and talent of the owner of that talent and potential will be further enhanced and enriched with the thoughts of the wise, who will find a positive solution to many serious life problems.

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<sup>&</sup>lt;sup>3</sup> Amir Temur's "Codes". Pages 86-90. Shodlik Publishing House, 2018.

Therefore, Amir Temur decided to gather a world-famous scientist, from the iron-willed people who saw the world, experienced all the bitterness of life and the sufferings of exile, and came to the shore of life through the difficult trials of life in the palace. Because a lot of wise ideas come out of most intelligent people.

The idea that "every event should be decided by the wise, the elderly who have passed the school of life experience, the people who have seen the world" is a priority program for the activities of Amir Temur's government, including the Oliy Majlis.

Now, if we look at the factor that led Amir Temur to address the Prophet Muhammad (saas) many times in his Codes, we see that he was a guide in many things, including the establishment of the Oliy Majlis. The love of the Messenger of God in Sahibkiran was boundless, the solution of any problem came miraculously from God to man without error. That is, "The people of the world know that no one of the human race is wiser than the Prophet (peace and blessings of Allaah be upon him). Armed with divine knowledge, he was able to see the events and happenings as if they were in front of his eyes, and the universe — the earth, the throne, the tablet, the paradise — and hell — were not hidden from him. Gabriel also always brought revelations and informed him of beings and non-beings. Even when he knew of such divine miracles, Allah commanded His Messenger, "O Muhammad, if you want to do anything, or if there is an important problem or necessity in your life, consult your brothers and sisters." He firmly believed that the life of the Prophet Muhammad (peace and blessings of Allaah be upon him) should be guided by Allah, who was the main guide for his religious and secular activities. There are hundreds of examples of this in the Codes. There is no problem of the Kingdom that Amir Temur did not solve it by convening the Consultations, Oliy Majlis and Congresses.

Sahibkiran, like the Prophet Muhammad, may Allah bless him and grant him peace, acted in the opinion that the need for the Messenger of Allah, was to be consulted by God, and that it was ten times more necessary for me to convene the Supreme Council of the Kingdom. Amir Temur had come to a firm conclusion in this regard. If a ruler consults with the scribes who want to do something about the kingdom, he must keep in mind that it is the King's responsibility to listen patiently to their opinions, think in all directions, and choose the most correct opinion that is acceptable to the majority.

The ruler's indulgence in arrogance and disregard for the wise and prudent will eventually lead to a crisis. This indicates the weakness of the ruler. The result of the work done without Consultation and Council will certainly not end well. Accordingly, Amir Temur convened consultations and congresses on all issues related to the political, economic, military and spiritual life of the kingdom, and then began to implement his decisions in practice.

Amir Temur's organization, talent and ability were also reflected in his legislative views. The prestige of the Congress, the Council and the Consultations convened on his initiative is due to the participation of the most famous scientists, scholars, sages, warriors, commanders, chairmen and the initiatives they put forward decisions and its strict implementation in life. Such representatives of the people are well aware of the political, economic, cultural and similar problems that have arisen and are waiting to be resolved in various spheres of the Kingdom, and positive proposals for their solution are freely expressed from the rostrums of the Oliy Majlis. The decisions taken accordingly were rapidly yielding their vital results throughout the Kingdom. Day by day, month by month, the country continued to rise.

The councils would consist of the Upper and Small Councils (which actually meant a separate Parliament consisting of two Chambers). In the meetings of the Upper Supreme Council or in the form of a Congress, attended well-known representatives elected from among the people, that is, twelve participants from each social class, group (now called a deputy) from each region or country. They would reveal the problems of the various spheres of the Kingdom through free debate, and then a solution would be put forward. After the last speaker had expressed his opinion, the representatives of the Oliy Majlis then proceeded to make a judgment. Amir Temur sealed the decree of its execution throughout the Kingdom and handed it over to the Prime Minister or Devonbegi, who in turn conveyed the decree to the governors of various provinces, cities and castles by couriers. When the decree was handed over to the governor and

district beys, it was announced by heralds in public places, markets, mosques and madrassas. As a result, in order to carry out this decree, the various classes used their skills, knowledge and talents, and the people moved, so that its positive aspects quickly resonated in life.

Amir Temur's sons, uppersons, relatives and court officials, as well as the ruler's relatives took part in the meeting and discussed family, marriage, inheritance issues related to heirs, foundations and taxes, rent issues.

The events of the status of the Congress were held with a very wide discussion of major issues related to the foreign and domestic policy of the Kingdom.

The position of the Oliy Majlis in the administration of the Kingdom can be clearly seen in the following opinion of Amir Temur: "I left nine parts of the affairs of the kingdom to the meeting, the Council and the event (politics), and the remaining part to the sword." In other words, it was resolved through the implementation of the sword policy against Tokhtamishkhan, the Mongols, the rulers of Boyazid Sultan, Sham and Baghdad, and the Georgian prince, who were hostile to the Kingdom of Amir Temur.

Before holding the Council and Consultations, Amir Temur held talks with scholars and ulema and paid special attention to their opinions and advice. In "Codes" it is quoted as follows: "Through the action of the wise men in their place of wisdom, the sword of the innumerable armies can open the gates of any weak country and defeat the innumerable armies." This applies to military councils, which means that the last resort is left to the sword when compromise policy and diplomacy do not work.

The character of Amir Temur's representatives in his Supreme Council and Council can be clearly seen in the following assessment: "I have seen in my experience that a person who is businesslike, courageous and determined, , , enterprising and alert is better than thousands of careless and indifferent people. Because an experienced person can hire a thousand people."

Amir Temur states that in order to ensure the success of each case, he focused on the right decision and the right action: I would run all my work with the Council and take the right action to finish it. Before embarking on a business, I would first plan ways to get rid of it. I would finish it with the right measure, determination, honesty, perseverance, carefully looking into the distance and thinking back and forth.

I also experienced that the members of the Council must be united, united, united (here in the sense of representatives of the Oliy Majlis or members of Parliament), so-called stable, hard-working. From my experience, the Council will be of two types. One is said on the tip of the tongue, the other is from the heart. I could only hear what was being said on the tip of my tongue. I poured the advice from the heart into my heart ears and put it in my soul".

From this it can be concluded that Amir Temur deeply analyzed the speech of each representative of the Oliy Majlis, listened to him with all his heart and listened patiently. Because the issues raised in the Oliy Majlis concerned the future of the Kingdom. Amir Temur, whether a representative of the Consultative Council or a member of the Oliy Majlis, observed and evaluated their abilities and potential in the same high tribune, using vigilance and sensitivity, as well as the skills of awareness. In this respect, Sahibkiran was also a talented psychologist of his time. Their eyes and faces could tell what they were capable of from their efforts. The Creator did not deprive Sahibkiran of such a quality. According to the sources, if a photo of an ambassador of a country or a person coming to his reception is brought to him, he will be able to assess in advance what the purpose of the action is, whether it is negative or positive. Amir Temur's ability to predict the human psyche in many cases was greatly enhanced. Even once, in the guise of a fake ambassador, a terrorist movement that tried to assassinate him by entering his residence was exposed and they were arrested and punished.

The wise say, "If you are aware, you are the king." So one of Amir Temur's weapons of war was vigilance. This has been mentioned many times in Sahibkiran's Codes.

Sahibkiran Amir Temur, despite the fact that he was a strong-willed, courageous and brave man, experienced the idea that public administration is a difficult and complex activity, and expressed it as follows: "When I put on the royal robe (royal crown and robes), my peace and health were gone, and I gave up sleeping comfortably in my own bed."

Amir Temur, realizing the importance of ensuring a balance between the ruler and the people, always kept it in the forefront of the Council and the Majlis. Thinking of pleasing his people to himself, he set himself on fire and did not know what fatigue was.

The conclusion is that Amir Temur's Oliy Majlis (Parliament) is the most active, enacting popular laws, creating conditions for freedom and free labor for citizens, creating a reliable shield to protect the country's security, as well as building legal protection of all opportunities for economic and cultural development and became important in the political life of the Kingdom. The Oliy Majlis, formed by Sahibkiran, has fully justified itself politically and legally. It brought together all the intellectuals of the Kingdom within the framework of the Consultative and Council and the Congress, and as a result of their work in unity and alliance envied by the world, a positive solution to the most difficult problems was found. Not only did we get rid of a century and a half of oppression and destruction by the Mongols, but all spheres of our Motherland flourished and great changes took place. It has gone from the lowest rung of the world to the most developed country in the world. For the second time (the first IX-XII centuries) our country has conquered the civilization of the World Awakening.

At the same time, Amir Temur's unparalleled zeal, courage, talent, unparalleled potential and talent in political organization, as well as historical and world-renowned services have undoubtedly been great. Amir Temur was able to prove to the peoples of the world that our people are capable of creative work, which will amaze the world, if the nation is united and directed to a single goal. Justice and truth have reached the depths of life in all spheres of society, celebrated. The society that celebrated justice was also able to show the world what it is capable of.

The process of renaissance was accepted by Europe from its leader Sakhibkiran Amir Temur. The world is grateful to him for opening the doors of civilization not only in Europe, but also in many countries around the world, celebrated the 660th anniversary of his birth with great solemnity on a global scale in honor of the great statesman, great commander and patron of science and culture and creative historical figure Amir Temur, in the UNESCO headquarters in Paris. Given that such attention and respect is not shown to any other statesman or historical figure, it shows how incomparable the great services of our great ancestor Sakhibkiran to the peoples of the world. At the same time, our country has introduced its glory to the world.

If our people unite as in the time of Sakhibkiran Amir Temur, unite their mental, spiritual, physical and spiritual strength in a single stream and prove to the world New Uzbekistan, that is, the true heirs of Sakhibkiran Amir Temur, we can have the honorary status of pioneers and builders of the third civilization. The following obstacles still exist: fear, as in the days of the dictatorship, hesitation, hypocrisy, severe lack of initiative, reluctance, in many cases not approaching every case with a rational measure, blind obedience, selfishness, lack of sense of nationalism, arrogance, to turn away from the interests of the homeland and the people as a result of greed for wealth, some different levels of arrogance, as well as selfishness or self-indulgence in leaders and officials, deficiencies in upbringing as a result of forgetting the sanctity of the family, i.e., an increase in the number of divorces and an increase in the number of living orphans, deep-rooted corruption, unemployment, to forget the state of honesty, as our great ancestors believed in science, moving away from the mysteries of craftsmanship that have risen to the level of art in the past, disruptions in teacher-student traditions in the field of science and etc. The sooner we get rid of these negative flaws and mistakes, the more we can fully achieve the purity and justice of our society, the more we will be on the legal, reliable path of national development from the national awakening. That is why the President of the Republic Shavkat Mirziyoyev urges our people to get rid of these shortcomings. Because at this time we will be free from the negative factors that hold back our work in our minds and thinking, in our practical life. The above-mentioned shortcomings that hold us back will not prevent us from moving forward. That is, in society, as noted in the "Code", a strong bridge is formed in the relationship between the people and the governing bodies, and the balance between society and the state is fully restored. The people fully feel the activity of their real representatives in parliament. Their names will remain the same as they were when they were elected. Our people do not forget and respect faithful people.

Amir Temur's "Codes" is an encyclopedia of wise management of society and the state, in which the

philosophical and religious ways of solving problems and achieving success and victories are also evident. It just requires a somewhat conscientious creative approach to look at it with today's enlightened eye and modern mindset.

Codes, as an encyclopedic science of management, is a daily guide for officials in all current management systems, mentor to each official, grateful counselor, serving as a wise friend who sincerely and impartially instructs those who wanders in the dead end, a work that has served for centuries that can confidently serve as a Kobusnoma (a popular moral and educational work among the peoples of East and Central Asia).

Our people say that the water that flows before you is worthless. Although Amir Temur's "Codes" has played an unprecedented role in the success of the world's political and military leaders, as well as their middle leaders, fulfilling their main programmatic mission in their practical activities, but has not yet received its share from this treasury, from the leaders of various organizations among our people to the leaders of the upper circles. If each of them had mastered the necessary rules from the Academy of management "Codes", then this unique work would have brought them a lot of success and raised their prestige in the country. The only thing is the correct and effective use of it by every leader and entrepreneur.

### 4. CONCLUSION

If everyone, from ordinary people to high-ranking officials, had mastered the wisdom and philosophical teachings of Amir Temur's " Codes ", his country would have gone through the same path in two or three decades. At that time, as in the time of Amir Temur, our people began as a real and brave Turkic Uzbek, and we would be in a position to rise to the heirs generation level like them. In fact, to be proud of the great deeds done by great ancestors is not the end of the matter. Perhaps in order to be truly worthy of them, we must be able to respond to the great deeds they have accomplished by doing such glorious, great triumphant deeds. To do this, we need to take their rich heritage, constantly increase and strengthen our intellectual, physical, spiritual strength, use the iron will, and move rapidly from victory to victory. The peoples of the world are thus required to be able to prove to whom we are the heirs. Otherwise, no one can guarantee that economically violent, politically ruthless states will not fall into the trap of modernity by those who use their dangerous methods in the geopolitical sphere. If in the past the slogan of modern oppression was resolved through wars, and world politics consisted of dependent and victorious relations, today there are dozens of ideological, threat, economic debt and other traps without bombs, bullets and assault weapons you have no choice but to voluntarily surrender to the domain of addiction and sign a non-negotiable truce and a discriminatory document. It is no coincidence that the President of the Republic of Uzbekistan Shavkat Mirziyoyev urges our people, soldiers and youth deeply embracing the patriotism, devotion way of life, works and heritage, body and soul of Sultan Jaloliddin Manguberdi, Sakhibkiran Amir Temur and Zakhiriddin Mukhammad Babur as well as the Jadids, who are not afraid of death for the sake of the Motherland and the interests of the people and to be loval to the Motherland. Because it is a spiritual duty of each generation to pass on to their successors the Motherland, which is inherited from their ancestors. If the enemy poses a threat to the homeland, then it is our duty to be ready to give our lives without hesitation. Only then will the spirits of our great ancestors be pleased with us. In the meeting with them on the Day of Judgment, our faces will be bright and our eternal world will be prosperous, that is, we will receive the praise of the Lord: "You are one of us." After all, it is our humane and patriotic duty to dedicate our existence to the Motherland, its independence and freedom.

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